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Neglected Arabia





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# Neglected

Missionary Letters  
and News



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**The Arabian Mission**

# Arabia



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# The Arabian Mission.

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# NEGLECTED ARABIA.

July - September, 1908.

WHERE THE MONEY GOES.

REV. F. J. BARNY.

A statement in regard to this surely needs no justification. Contributors to the Mission have a right to know how the funds they supply are used further than appears in the usual reports of the work. Or, if they wish to waive their rights, it is still their duty to be interested. Before giving the details of expenditure, it is only right to state that our finances are conducted on business principles. We were taught from the first to walk the narrow way of accountable stewardship. Our financial machinery is simple but effective, enough so that the last pie (one sixth of a cent) is accounted for.

The funds of the Mission are deposited in the Chartered Bank of India, Australia and China, one of the soundest banks in Bombay, and they are controlled by a Field Treasurer, elected by the Mission to his office. Remittances are made to us by drafts on London, for which the bank gives us credit in rupees. There is therefore a sterling and a rupee rate of exchange to be noted. The Board makes these remittances quarterly, and each time they send a detailed list of the objects included in the remittance to the Field Treasurer, who then pays the individual missionaries their salaries, the appropriations for their work, and any special funds designated. Those in charge of funds spend them according to specifications known as "Appropriations." These have their origin as "Estimates," which the mission makes up annually, showing what, in its opinion, the work in all its details will cost the next year. The Board then receives these estimates and passes upon them, approving them or increasing or cutting them down; and in doing this it acts by faith and by sight. By sight in that the treasury is carefully watched so as to get the temper of God's people; by faith in that the whole matter is placed in God's hands where, after all is said and done, it belongs. The results of these deliberations are in due course announced as the appropriations for our work. Strict account is kept of all expenditure, and at the end of the year all accounts, with their vouchers, are placed in the hands of an auditing committee. The audited accounts are then sent home, where the Board's Finance Committee again passes upon them and approves or otherwise. This course naturally makes a good deal of work in the way of bookkeeping, but we feel it is best

so. The idea is not that we feel uncertain as to our honesty, but we certainly feel that we are not infallible.

The sum total of Arabian Mission money that "went" in 1907 is, in round numbers \$26,000. This does not include home expenses nor a few items of missionaries traveling, but it shows in a fairly definite way what the Mission spent in Arabia for its work. The statement given, must not be compared with the financial statement published in the Board's report to General Synod. The latter is for a twelve months not coincident, and is in general a statement of what the Mission costs the church. There are other sources of income for the mission, such as medical fees, grants-in-aid from several benevolent societies, and donations from friends in England, which make the difference in the two totals.

Our field statement is made up from the audited balance sheets of our three stations, classified according to the "appropriations," and is as follows:

MISSIONARIES ON THE FIELD.

Salaries .....	\$11,042.23
House Rents .....	382.65
Personal Teachers .....	351.10
Sanitariums .....	180.00
Travel Homeward .....	1,072.00

EVANGELISTIC WORK.

Bible Shops .....	340.14
Colporteurs .....	2,051.83
Bible Women .....	100.00
Itinerary of Missionaries .....	274.58
Itinerary of Helpers .....	237.60

EDUCATIONAL WORK.

Day Schools .....	509.60
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MEDICAL WORK.

Dispensers and Assistants .....	1,384.08
Medicines and Supplies .....	1,344.12
Tours .....	30.80
Rents and Repairs .....	79.80
Other Expenses .....	559.50

MISSION EXPENSES.

Annual Meeting .....	418.48
Postage .....	37.22
Purchase and Erection of Houses .....	5,482.17

\$25,877.90



It will be seen that "Missionaries on the Field" is the largest single item of expense, amounting to over half the total expenditure. There are twelve missionaries, five associate missionaries and seven children on the field. With us the expense for maintaining our foreign workers must always be relatively high, owing to the nature of the field, in which the work is *personal* rather than institutional. House rents were small, as several houses were running on their leases. It is normally a large and troublesome item of expense. "Personal Teachers" means the language teachers provided for those studying the language. Such a teacher is allowed for two years to each missionary. Last year there were six students and the \$350 under that head was well spent. "Sanitariums" with us means vacation allowances, and the \$180 for twenty-two persons certainly shows economy.

Next come what are known as our Evangelistic Agencies. With us this is largely Bible-work, though not exclusively so. We had eight Bible shops and the expenditures include rents and small amounts for such items as the usual oriental entertainment of visitors. Under "Colporteurs" I need say nothing in view of the description of some of them in a recent issue of this paper. They get on an average \$200 per year. The size of the sums spent under "Itinerating" is in inverse ratio to their importance. It is hardly correct to separate items in this way, and yet it is true that these two small sums represent more actual evangelistic work than any equivalent sums expended elsewhere. They are made up of many details, such as steamer fares and boat hire, donkeys by the month and donkeys by the trip, fees for guards and guides, etc., etc. Here are represented thousands of miles of travel by land and sea with the perils thereof—perils of the elements and perils of lawless men; but, also, here is represented a year's sowing by many waters—planting a few gospels here and there, and witnessing to individuals and in the crowded assemblies of the sheikhs.

In India the government classes the Moslem peoples as "backward" for school purposes, making special concessions for them. *All* our people are backward, to put it mildly, with regard to education. but the world is moving here too. When the history of education in East Arabia shall be written the \$500 a year spent by us will be a large item.

For the "medical" work it is enough to mention that for the amount spent 29,412 cases were treated, *i. e.*, at the rate of a little more than eleven and a half cents each, which, considering the difficulty of doing modern medical work in an oriental land, is not much. If I were looking for works of supererogation, I should invest here, because I could get so much for my money.

Under "Mission Expenses," the item of annual meeting means the traveling expenses involved. With our field of magnificent distances this is a more serious expense than in most missions.

There remains the item of "Property." The bulk of this sum is for the erection of the missionary dwelling at Bahrein. It also includes the new school building of Muscat and the cost of a fine plot of land at Bahrein, adjoining the hospital compound. These are permanent investments which will bear interest in service at thirty and sixty and one hundred per cent, compounded as the years go by.

When we make up our accounts our balance sheets show so much received and so much expended. There is another balance sheet on one side of which are these \$26,000, and also our prayers and tears—and yours; but *we* cannot make up the other side of this sheet. The Lord's method of balancing accounts will be both surprising and wonderful.

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### A SIGN OF THE TIMES.

D. DYKSTRA.

Time was when the Mohammedans of the Islands of Bahrein were more devoted to their religion than they are at present. For an



"THE THURSDAY BAZAR"—WITH RUINS IN THE BACKGROUND.

evidence of this fact we have but to go an hour's walk beyond the limits of the village of Menamah, till we reach a place known locally as "The Thursday Bazar." The place is a sandy elevation rising out of gardens of palms and fields of herbage, and in the center of this plain are found the ruins of a mosque, or Moslem place of prayer. Two imposing minarets, landmarks for miles around, stand like sentinels above the heaps of rubbish formed by the slow crumbling of the walls of what was once undoubtedly a noble edifice. Though stripped of the muezzin's platform, these minarets are still handsome in outline, and their masonry is well preserved. Narrow entrances at the bottom open upon a winding staircase that rises to the upper opening of the minaret. By means of this staircase the muezzin used to elevate himself above his fellows to give his voice a larger range as he sounded forth his blasphemous testimony about God and his apostle.

At the foot of these minarets is a heap of debris that shows workmanship such as is not now attempted by the natives of Bahrein. We find cylindrical pillars surmounted by arches quarried out of solid rock, rafters carved with pious inscriptions, and walls decorated with entire chapters of history. Part of these walls stand almost intact, but most of them have yielded to the destructive influence of time, and are only a symbol of past glory.



A FORSAKEN TEMPLE AT BAHREIN.

1.—SHEMOON, THE ARABIC TEACHER. 2.—A CONVICT. 3.—SOLOMON, A COLPORTEUR.

It is said to have been in this mosque that many years ago the Islanders gathered every Thursday to be on hand for the prayers and readings that were held on the Mohammedan sabbath. Here the time was spent in lamenting for those who had died, calling upon them, observing the stated prayers, and listening to the reading of the Koran and other semi-religious writings. It was undoubtedly an inspiration to "the believers," and served to keep them more diligent toward their own faith, and more fanatic toward that of others.

But here, as in Jerusalem, the merchant followed the worshiper to the very door of his sanctuary. Soon it was found that this day and place gave an excellent opportunity for the exchange of goods, until nearly every worshiper brought with him whatever he had of beast or farm produce, to exchange it for rice and other necessities, which the merchants brought from the town. On account of this the religious part suffered, until there arose the condition that obtains to-day—all merchandise and no religion. At present, on every Thursday, the plain about the mosque is covered with a motley array of men, donkeys, sheep and goats, each barely finding for himself a place to stand or sit in between the bags of rice, the baskets of salt, the heaps of tobacco, and all the confused aggregation of the produce of town and country. The only prayers are requests for gain, and the name of God is used only in cursing. The day of preparation for prayer has become a day of dickering for filthy lucre, the muezzin's cry has given way to the bray of donkeys, and the halls of wisdom and worship have become stables for sheep and goats. But best of all, instead of the Koran being read to them, the Gospel, which is the power of God unto salvation, is being read and sold to them continually.

Not long ago some of our colporteurs and helpers climbed to the top of one of the minarets, and from the place whence the name of the false prophet had been cried out to the assembled multitudes, there now floated down to them in the tones of a Christian hymn the name of Jesus, the Son of God. Indeed an indication of what is by faith and what is to be in fact. Islam cannot withstand the corrupting influences of darkness, much less the destructive influences of the Gospel of light. The religion of the false prophet must one day give way to the religion of Him who with shouts of triumph shall take the highest station, and whom men and angels shall crown King of kings and Lord of lords.

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## ROUTINE SCHOOL WORK IN BAHREIN.

MRS. C. S. G. MYLREA.

It is now more than three months since I took over the teaching of the little band of Persian girls which we dignify by the important



sounding title, "The Bahrein Girls' School." And although I have had this article in mind ever since, I am afraid I have not collected very much material that will be of special interest to the readers of *NEGLECTED ARABIA*.

Every morning when we go over to the chapel for morning prayers, there are quite a few little girls sitting on the ground by the schoolhouse door. You may remember that the school is directly underneath the chapel. They have no idea of the days of the week, and



BAHREIN GIRLS' SCHOOL ROOM.  
"AFRAID OF THE JINN."

although they are told that there is no school on Saturday and Sunday, they always come.

We have about thirty names on our roll with a daily attendance of from fifteen to twenty. The curriculum consists of an hour and a half of work with no very great variety of subjects studied. The children being all Persians and therefore understanding practically no Arabic, the work of teaching is rather difficult. The children all come from the date huts around us and are from the lowest class. The youngest child is about three years old and the oldest about sixteen. Of course they feel no special responsibility about coming to school and have very little ambition or concentration when they do come. Those over eight or nine years old are almost all married and live



in date huts of their own near their parents. Several of them have been married since I took the school and when I meet them on the road and ask them why they do not come to school, the invariable answer is "My man won't let me." (A girl always refers to her husband as her "man.") It seems perfectly ridiculous to think of these children having husbands. After awhile, when the newness wears off, some of the brides come back, usually laden with ornaments, which consist of strings of beads hanging from the ears, a ring in the nose and any number of rings on the fingers. It must not be supposed that the unmarried girl wears no jewelry, for they all wear a necklace or two of beads and glass and bead bracelets, but after they are married there is no limit to the quantity of ornamentation. Some of the older girls are quite pretty and jolly, and I must say I have become quite fond of my new charge.

Once in awhile I go to see some of them in their homes and they are always very cordial and hospitable.

One evening not long ago I heard some crying in the huts near us and asked my servant what was the matter. He said that the husband of one of my girls was beating her and her sister-in-law. Two days afterwards the girl came to school and I asked her where she had been. She said her eyes were sore, and I told her that I had heard her crying two nights before and enquired the reason. She said that her sister-in-law had called her names and I suppose she reciprocated, for the husband beat the pair of them. Her person bore abundant marks of the treatment she had received. These poor children have very little idea of what real love is. Another little girl of about twelve has been divorced, and still another of about eighteen was married some months ago to a man whom I found out afterwards was her fourth husband. One husband had died and the other two had divorced her.

Naturally the teaching in the school is very elementary as they are all very ignorant and besides do not understand Arabic. We are still working on the alphabet and sometimes it seems as if they never would get any further. Then when they do learn it and are able to read simple words, the old difficulty arises, namely, that they are Arabic words and Arabic is not their language. We also do a little number work, but there again they do not know the Arabic names of the numbers.

There is no doubt if this school work is to be successfully pushed it will be essential for the teacher to have a working knowledge of Persian. These girls are at our doors and are perfectly ready to come to us. They ought not to be neglected, even though our mission is primarily to the Arabs.

Two days in the week we have sewing which they all enjoy and even the very smallest must have a needle and thread. The work they hand back to me at the close of school is often badly done and very dirty, but some of the girls really sew very neatly. At present we are making patchwork quilts.

I always take a little time before school to teach them Bible verses. The final act is the singing of a hymn or two followed by the Lord's Prayer.

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## MINIATURE TOURS.

MISS FANNY LUTTON.

For some time before this work was attempted, it was thought about and prayed for. The "mountains" of difficulty that seemed so great then, have become "molehills," and we can thank God and take courage.

I now face a greater difficulty and that is, to try and give an interesting and somewhat accurate report of these tours for the readers of *NEGLECTED ARABIA*.

At first sight this may startle some and they will exclaim, we want the truth and nothing but the truth. Well, if you want exact statistics they cannot be recorded, and I can only ask you to step over to Arabia and accompany me on one of these tours (but you must be able to ride a donkey, no other need apply), and see for yourselves how hard it is for me to give the exact number of women gathered and number of treatments, because they are all crowding around and it is utterly impossible for me to count, unless in a place where very few are gathered.

It is Wednesday, so we must start off directly after prayers and off we go on the donkeys, with books and medicines. Our first halting-place is a village called Bedai. We alight at the schoolmaster's door. He is very polite and accommodating, turns his scholars out and places his schoolroom (a hut) at our disposal.

The news has been spread all around, and so into the hut the people flock—women and children of all ages. They are rather fearful and shy, but I have taken my hat off and am very busy spreading out the medicines. Oh these wonderful remedies! I can easily read the labels, viz., "Tonic," "Cough Mixture," "Boracic," and numerous others. Now as I look up and see these women, I give a guess and count sometimes between twenty and thirty around me, but I have to give up in despair, because others have entered and I lose count. When I can get a little lull, the women are told "we are your friends and we have come to do you good, and before we give medicines, which

are free, we want you to listen to some good words from God's book." Quite a few call out, "There is no God but the one God, and Mohammed is His prophet." The first part of that "creed" we acknowledge, and reply: "True! Thou shalt have no other gods before me."

The last part has nothing to do with us, so that is not mentioned. Our business is to proclaim the living, sinless prophet, the Saviour and Redeemer. If this opportunity is not seized then, very likely it is the only one we get. They are getting impatient and others are coming in and the children are very lively and not like well-behaved Sunday school children. This is a faint pen picture of the evangelistic work.

Now one sample of the medical work. Here is a woman who has shown great courage in having her eyes looked at, but she is afraid to let me drop any medicine in her eyes. All the coaxing will not convince her until I drop it in my own eyes first, so before them all, I treat myself with boracic solution. Generally after that, all goes well.

Feeling the pulse is a very important operation, but both wrists must be attended to. If the left one is felt first, then you must feel the right wrist afterwards. By this time many of the women have got very friendly and they discuss the object of the visit and quite frequently remark, "Oh, they do it to get a reward from God." They do not intend to give us one, but they are quite willing for God to reward us for being good to the Moslems.

In this place, six portions of scripture are sold, but in some villages they will not even take one as a gift.

This is only a brief record of one village tour, but it is sufficient to awaken interest, and I ask your prayers and help in this very interesting but at times not easy work.

Up to this date fourteen villages have been visited. On six of these journeys a colporteur has accompanied me, because they are a long way off; but the other eight have been much nearer, and it has been perfectly prudent to have only the donkey-boy, who looks after the donkey while I am visiting.

In conclusion, I have already stated one need, "Brethren, pray for us." We need and ask your prayers. Secondly, we have to hire a donkey for these trips. If a good one comes along, a four hours' ride is not a hardship, but if he is a bad one, well, just try one ride and you will say, "Oh, the hardships [or hard donkeys] of a poor itinerant missionary."

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## GOSPEL ARTILLERY AT BUSRAH.

DR. A. K. BENNETT.

After returning from the annual meeting at Bahrein, Dr. and Mrs. Worrall at once began preparations for leaving on furlough, and

a week later I was left in charge of medical work here. During our absence at Bahrein, Saleem, our dispenser, had been hard at work painting and whitewashing the house used for a hospital, so that when we began work the last week in January the place looked quite new. The making over of the old operating room is what rejoiced us most of all, for we had transferred a marble floor from one of the lower rooms and this made the place easy to keep clean and much cooler.

Of course it took the people some time to get used to a new doctor, but gradually they began to come, until our daily morning clinic, which began with about twenty patients, increased to from eighty to one hundred and forty. We appointed two days for operations, Wednesday for general surgery and Saturday for eye-operations. Mrs. Vogel has proved herself a great help as nurse of the hospital and at operations; her previous experience has made her most valuable. With her assistance and that of Miss Scardefield, who has become quite adept at chloroform administrations, having given it over fifty times already this year, we have been able to perform a number of serious operations.

When I contemplate what many of my comrades of college days are doing at home, many of them satisfied with a competitive practice with four or five other physicians in a town of two or three thousand people, and when I think of the opportunities here for a Christian physician, I wonder that more do not apply to the mission boards. Work that is done here is as attractive as in many of the large hospitals at home. At Busrah, for example, one has a great variety of gun-shot wounds to operate upon, because the people of the surrounding country are almost constantly at war among each other. Here one sees scores of vesicle calculi, liver-abscesses, hydatid cysts, amputations, deep seated abscess and fistulæ galore, with even an occasional appendicitis, although this last is very rare out here. In the last four months we have taken out a dozen cataracts and have done many other eye-operations. Looking at it simply from a medical point of view, work on the foreign field is desirable, but when one considers that he is a Christian missionary, how thankful indeed he is that all his work will tell for the Master. One would miss the real joy of the thing if his coming were for mere experience. To look out upon such a crowd of people each morning and to realize that before you is the fanatical Moslem, the bigoted Jew, the exclusive Sabaeon and the degenerate Christian, each one listening to the Gospel stories, many for the first time, is to have an experience worth coming to Arabia to feel. How well they harken to our words and bear with us in our reading of the gospel is a miracle in itself, and for this freedom we

PLEASE READ THIS.

We have been revising our mailing list and it is possible that we have dropped the names of some contributors who wish to receive this little Quarterly. If any reader hears of such persons we invite him to send their names to us at once.

THE EDITORS.





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